THE FIVE YEARS MEETING OF FRIENDS

Quaker Life

Pacific School of Religion
Berkeley, California

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OF

SEPTEMBER, 1961

A City Set On A Hill

Matthew 5:14

See "About The Cover" on next page

Series II, No. 9

QUAKER LIFE

Combining The American Friend and Quaker Action

Authorized by
The Five Years Meeting of Friends.

Published Monthly by the Friends Publication Board at Richmond, Indiana. Deadline for copy and advertising—the 5th of the month preceding the issue. Address all correspondence to Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.

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SUBSCRIPTION RATES

Per Year $1.00 (Foreign $1.75)

Sustaining Subscribers, more than $1.00

Quaker Life Associates—$5.00 or more

Entered as Second Class Mail Matter at the U.S. Post Office at Richmond, Indiana.

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About The Cover

The words from the Gospel of Matthew on the cover also serve as the title of the lead article in this September issue, written by John Newman of Baltimore Yearly Meeting. In an evangelism emphasis, this month's Quaker Forum looks at the Society of Friends and evangelism. Next month's issue will continue this emphasis in the Forum.

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Quaker Life Editorial Comments

The Splintered Human Race

Does it only appear to be so or is it really true that the human race, in this critical hour and time is becoming more and more divided when the apparent need is for a unity of purpose—at least for the purpose of peace.

It seems that on every hand evidence shows that mankind is splintering itself. At the very time when we should know our neighbor as never before we know him not at all.

Certainly Friends living in the United States have become aware of how true this appears to be. Nearly every facet of our way of life believes it necessary to have its own lobbying action group to speak for its cause. The labor unions, farmers, teachers, and manufacturing interests, to mention only a few, have long been active. Now we read that the American Medical Association has organized its own political action committee to defend its interests in the rough-and-tumble national scene.

Liberal appears to be pitched against conservative, segregationist against non-segregationist, West against East — the list could go on and on.

It seems to go without saying that no one can expect all of the people of the world to be of a like mind. And it also goes without saying that lobbying in a sense of the word is almost a must in this day and age.

But doesn't it also go without saying that there should be a way in which we can unite on the common ground of world peace, that we can agree to halt the onrushing surge toward the destruction of the world, that we can agree to the great testimony that there is that of God in every man and as such every man is precious in the sight of God?

The apparent answer might be that the Church—in our case the Society of Friends—can serve as this unifying point. But does it? Do the members of the various splintered groups come together in the Society in a sense of love, of understanding, of earnest desire to literally turn the world upside down, to grow to love and understand one another?

This great challenge was placed squarely before the Society in the 1961 Epistle from Norway Yearly Meeting when it said:

"At a time when powerful antagonisms split even Christian people into national and ideological groups, we see it as a supreme task to extend our hands across all barriers in order to create understanding and unity. Jesus demands much of us when he bids us to love our enemies. To accept them is not enough."

Here is the challenge of our day and time. Will mankind meet it or destroy itself? Will the Society of Friends serve as a focal point of love and understanding?

Friends And Advertising

The decision of the Home Service Committee of the London Yearly Meeting to place quarter-page advertisements in four leading British periodicals over a six-months period has already attracted wide interest in the Five Years Meeting of Friends.

A newsnote in this issue tells something of the plans as carried in an article in **The Friend,** published in London.

The Home Service Committee is quick to point out that this is an experiment. Friends have advertised in other ways, but apparently this is a first attempt in London Yearly Meeting to try to actually tell something of Friends beliefs in large ads and to invite inquiry.

The advertisements will be consistent with this day and age, the Home Service Committee says.

Copies of the ad will be sent to Quaker Life in the form of ad proofs and if sufficient interest in the project is evidenced, perhaps one or more could be reproduced in Quaker Life for study and comment by subscribers.

Congratulations, AFSC

A new award has come to the American Friends Service Committee in recognizing the work it has done to promote world peace. This issue has an article telling of the award made in Chicago on Aug. 2 by the Chicago Association of Commerce and Industry.

The AFSC remains controversial with some Friends. While not attempting to comment on this question at all, most Friends have been quick to speak out in support of the great humanitarian service given by the Committee over the years and for the part it has played to attempt to bring an honest, just and durable peace to the world.

This award, in coming to the Committee in recognition of these efforts, certainly also bears with it the heartfelt appreciation and gratitude of all Friends.

Quaker Thought for Our Time...

'To Whom Has the Arm of the Lord Been Revealed?'

Friends have conceived themselves to be a people, "To Whom the Arm of the Lord has Been Revealed." This revelation, being first realized inwardly, compels Friends' lives to reflect its clarity and truth.

Historically the individual or group which has most adequately revealed the meaning of "The Arm of the Lord" has embraced the spirit of the servant who suffers vicariously. Friends in the past have been conspicuous in their acceptance of this role. Therefore the quantity of evidence revealing the spirit of vicarious suffering may well be the measurement of revelation which is being experienced by Friends. We must be always fearful when Christians love so little that there is no cross. In our earnest efforts to bring relief to the world's suffering it is easy to convince ourselves that our sharing is enough.

Yet the Kingdom has not come and the hindrances to its coming are known by us. How often we find ourselves involved with those things that hide its nature and delay its coming.

To whom is God revealed as a loving, merciful Father when Friends accept an economy which tends to separate men; an economy in which the control one has over goods and services is a measurement of the individual's worth to the community; when that part of the economy invested in the manufacture of the implements of war becomes one of the accepted values (thus offering a direct challenge to Friends as it entices all seeking employment with its material rewards)?

How will we reveal "The Arm of the Lord"? Only as we are a gathered people sustaining each other in a community actively motivated by the spirit of Christ; a people whose mores are established not by tradition or expediency, but their harmony with the will of God.

In the active acceptance of this standard we will experience the scorn and criticism of the world even as did the first small group of Christians. Still our Society might be drawn together in a unity of purpose which would bring every monthly meeting to a realization of the role demanded of the suffering servant. We must be a changed people before we can presume to change others. At no other time in history has there been a greater need for Friends to reveal the values of true simplicity. Today men are paradoxically losing mind and soul in the complexity of living tense, energy-consuming lives for the purpose of more bodily ease.

May there be a questing after higher spiritual goals within our intellectual development. In this age there is need for giant spirits to guide and to balance our intellectual growth. Let the truth go forth to every monthly meeting, not by appointed committees or printed flyers, but by a Valiant Sixty swelling to many more who will scorn the appointed times and public places at the head tables of recognition; whose concern is to reveal to our own people how adequately Quakerism can make manifest the more abundant way.

Suppose every leader in our Society would give unstintedly one month of the coming year for visitation with one or two, no more, of our small meetings. These visitations should be taken in the spirit of John Woolman, "that I might feel and understand their life and the spirit they live in, if happily I might receive some instruction from them, or they be in any degree helped forward by my following the leadings of the Truth amongst them," thus striving to unite our Society once again in a Holy Experiment.

Are we in truth a people, "To Whom the Arm of the Lord has Been Revealed"? The demand upon us is not to conform to our environment but to fashion our environment to conform to "The Arm of the Lord."

—James Toothaker

Coming Events

Sept. 2-9—Young Friends Conference, Lake Koronis, Paynesville, Minn.

Sept. 13-15 — National USFW Executive Committee Meeting.

Sept. 26-30 — Laboratory School for Yearly Meeting Leaders, Quaker Hill, Richmond, Indiana.

Oct. 23-25 — Friends National Conference on World Order, Richmond, Ind.

Oct. 25-28 — Fall sessions of the Executive Council of The Five Years Meeting, Richmond, Ind.

A City Set On A Hill

By John B. Newman

The desire to share and partake of a common life still stirs in us all. This stirring is a fragile kinship by which we can build eternal relationships between the person and God, and between persons. If we set out in the hope of bringing new spiritual life to any community, our own Religious Society of Friends, our state, nation, or the world, where do we start?

Is not our best hope the religious promise for fulfillment of human personality? To me, religious means Christian, for despite accrued distortions of Western civilization, the innate value of persons comes from the measure of Christ within the individual, and the uniqueness of a person from that one's response to life.

We want for ourselves and others a spiritual life which compels us to share, and with such prodigal joy that others want to partake. In order to do this, each person must find and cultivate the right relation to that of God within one's self. However, in our day, the sweep of human knowledge is so vast that we often quail before it. Thus, we doubt that God's way can come through us, and we shy from partaking of another's experience. A person's joyous insights quickly shrivel to dry leaves in this doubt and shyness. Can, indeed, present day Friends speak to the conditions of persons? Can we live in that spirit which raises up that guide from God, which we believe universal in persons?

Responding to Christ Within

The answer is not far away, for spiritual outgoing depends vitally on spiritual income, our outreach on God's spirit sustaining us within. Whenever a person finds a way to relate an inner and outer world, lives in love's accord and bidding, opens the self for God to fill, inevitably one reveals in outward being the following of an Inward Light.

For if Jesus' life and coming was the evangel of New Testament times, the Quaker evangel is the response of the individual to the Christ within, unfettered from credal formalism and high ceremony, and as unsuspected as the first bird call in a yet chilly spring!

What can we say about the person and a religious life? There are three points I want to make.

First, **we spend our lives for what we regard to be of value.** These expenditures come close to worship. We meditate on these things or ways. We give our existence up to them, pursue them with commitment and devotion, laying down our lives for them, if never at once, then certainly on the installment plan. The saint's life is examined over and again, so that response is made to the entreaty of God within.

Second, **we are aware of two broad areas** of capability and human potential, two aspects of life we carry into every situation. These are vaguely characterized as **thought and feeling.** We cannot distinguish easily between them; we recognize that one is alienated from the other with disaster. Both need nourishing; neglect of either is a peril to life.

Third, **if ever we sense any closing** of the frequently long and lonely way between what we are and what we are to become, two moods infuse our lives. One is a great gladness and exhilaration, like falling in love. The other may hover on despair, certainly anguish goes with it. It is a sense of being tried and tested, pulled and stretched by that which is calling us to give our best to something enormously good and great.

This second mood can break suddenly and spontaneously back into the first mood . . . in a gaiety of knowing that at last we have found something worth all our greatest effort and devotion.

When thought is quick and feeling true, we know one or the other of these moods. Of course the most difficult part is the needed consciousness of the measure of what we are and what we are to become. This comes only, so far as we can tell anyway, by the working of an Eternal Spirit in

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"There was a Younge Man convinced in Scarboro towne whilst I was in Prison, ye bayliffe's Son. He came to dispute and talk Hebrew to me. I spoke in Welsh to him and bid him fear God — who after became a pretty Friend."

open hearts and minds, with the ebb and flow of worship and from God's nurture of persons.

Having experienced some hope of the truth in us, then, and of being joyously related to it, how can we share it and partake of it, one to another? There are several answers to this . . . from the New Testament, the journals of beginning and later Quakerism, and from the faith we share that the most meaning and validity will come out of our own experience. Sadly we learn soon in the religious adventure that our experience is frequently partial ("dry leaves") and not vital enough to touch the lives of others, with or without a conscious desire to share. What guides have we to tell us when our experience is vital?

We are enjoined by Jesus: "You are the light of the world. A city set upon a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light shine before men, that they may see your good works and give glory to your Father who is in heaven."

We find the harder sayings of Jesus quite dismaying, when our pride in this light crowds out our consciousness of the need to continue to grow in the light. " 'For judgment I came into the world that those who do not see may see, and that those who see may become blind.' Some of the Pharisees near him heard this and they said to him, 'Are we also blind?' Jesus said unto them: 'If you were blind you would have no guilt, but now that you say 'We see'; your guilt remains.' "

Where Is Our Spiritual Emphasis?

We are to know joy beyond understanding akin to those of whom it was said at Pentecost, "They are drunk . . . ," and in Peter's answer there is good news . . . "Nonsense, it's not the drinking hour, but God has said in Joel, 'I will pour out my Spirit unto all flesh . . .' ".

Somehow, words can be as true as a good life. George Fox must have had such a conviction confronting a priest in a "steeple house," "Dost thou call this place a church?" Would we have dared to ask that? Do we have the zeal and impatience with wrong-doing in our times which is likely to result in our being thrown in jail because of it? Fox did!

Great conviction is hard to share without arrogance, like that blindness of which Jesus spoke. Lucas (1) writes of the early Quaker evangelists: ". . . Without discrimination, tenderness, or understanding, they walked cheerfully over the sacred customs of others, trampling under all that was contrary to their conception of Truth, and only seldom reaching that of God in anyone." Being anxious to avoid such behavior, we may deny revelation of the light given us, and be left, at last, with no spiritual impetus to move us.

Friends are often ill-at-ease with fervor and enthusiasm. Howard Brinton(2) says: "All great religious movements have been forged in the white heat of fervor and passion. Inevitably this fire dies down and the new forms emerge. Fortunate is that religion or sect which continues to exhibit some of its first

The Churches, Mass Media . . . and Evangelism

John Garrett, principal of Camden Congregational Theological College, Sydney, Australia, and former director of the Information Department of the World Council of Churches, has written of the responsibility of the churches to use mass media in evangelization, as the World Council of Churches prepares for its Third Assembly, November 18 - December 6, in New Delhi, India. In part, he writes:

"At New Delhi there should be a disturbing question hanging over the whole work of the Church when we look at it in this way. Why are we pouring so many thousands of dollars into schools and hospitals in the non-western world? Most of them will almost certainly be taken over by governments. In others it will become impossible any longer to put the Christian faith at the center. Large institutions run by Western missionaries look suspiciously like packaging for Western civilization and for Christianity. The tendency of the local population is to accept the packaging, and to reject the contents once the container has been thoroughly unwrapped and laid aside for the future use of the consumer.

"In the modern world many of the institutions should be sold to governments and welfare groups as time goes by. A great part of this money could then be re-directed to such new kinds of projects as television, film, radio and illustrated magazines. The aim should be to devise a united Christian strategy in all parts of the world to reach city and country publications.

"Moving pictures should be made by nationals for their own nationals, at the highest artistic and technical standards. Missionary television, in both East and West, should advance with radio. The churches should acquire and operate more transmitters. They should be investing huge sums in the training of local production teams to take drama, interview, news and documentary programs to broadcasters who want high quality material for vacant spaces in their schedules.

"For this work, and for Christian journalism, there should be centrally-placed training facilities in each continent. From the centers, ideas for stories, promotion, pictures, layout, design and financing should go to editorial teams at work in the field. Papers should be independent, professionally cut away from church apron strings, but run by people who are loyal members of the church. They will shock both church and general public by the bold way they put the Christian case about politics, sex, other religions, sport, race, and trade. That will be their function. The element of shock belongs to the liberty of the Christian message. It has the great secondary advantage of keeping up circulation and demand.

"People engaged in jobs like these will often popularize and be 'unpopular' with church officials. They will be kept steady by their fellowship of prayer and worship. They will be aided to get on their feet financially by Christians who have money and vision and who love risks."

warmth and enthusiasm. Without this fervor, life is impossible."

With Infinite Care

In the papers prepared for the Bad Pyrmont meeting of the Friends World Committee, still other modern Friends have examined the meaning of evangelism. More important than any of these is our answer to Fox's question, **"What sayest thou?"** Friends today need one another, demonstrating, testing, telling and working out the Light Within into the world without. Who has known a Spirit so remarkable, so sustaining that it breaks out of one life . . . so that one person's experience enriches all, for it bears the unquenchable joy of having been host to a Holiness beyond all timidity, self-pride and self consciousness, "a light to all in the house"!

If, indeed, having answered to that of God within and having been answered in turn, aren't we overwhelmed by it? Can't we suggest a religious answer to persons seeking value and meaning in life? We can and do, with God's help, taking infinite care to reach that of God in all persons.

The Spirit may speak in a variety of ways, in living testimony, in metaphor, art and language, for all of these can illuminate the human soul. If all I can say has been too shallow, then I entreat you to share once more, through words, the experience of another: (3)

"Ask the sweet spring upon the mountain top
What makes his sinless water flow so free:
Is it the call of some far-distant sea,
Or the deep pressure that no crust can stop?
No conscious end can drag us out of sin,
Unless clear goodness wells up from within."

1. Lucas, Sidney: **The Quaker Story,** p. 76, Harpers, with permission.

2. Brinton, Howard, Foreword to Nutall, Geoffrey R.: **Studies in Christian Enthusiasm,** Pendle Hill.

3. Boulding, Kenneth: **There Is a Spirit,** Fellowship Publications, with permission.

Should you subscribe to Quaker Life for someone else? Send $1 or more for a year's subscription to Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.

Programming Is Extensive At Atlanta Quaker House

The March issue of **Quaker Life** reported that Quaker House in Atlanta, Ga., was embarking on three ten-week seminars making possible sustained exploration of concerned individuals in three areas: Classics of Devotional Literature, School Desegregation, and Philosophy and Practice of Non-Violence. Approximately 130 individuals availed themselves of this opportunity.

Dr. Martin Luther King's seminar on non-violence drew the largest attendance. His grounding in Christian pacifism has been responsible for drawing many students into a deeper inquiry into the philosophy of non-violence as a way of life, not merely as an effective technique for direct action in movements of social justice.

Kay Hocking, whose husband Richard is professor of philosophy at Emory University, conducted a play-reading group for high school young people on an inter-racial basis. Out of this group there came two young women, one Negro and one white, to attend the High School Seminar of the AFSC in New York and Washington on the theme "Violence, Security and Freedom."

Also held have been meetings for the purpose of communication between Negro and white students involved in the sit-in movement. The picket line is not an atmosphere conducive to free exchange of ideas and, save for the campus of Atlanta University, Quaker House has been the only place in Atlanta where these students could get together to talk. Inter-seminary gatherings between representatives of Atlanta's three theological schools have also taken place in the house.

Three types of program were planned for summer: groups for children along interest or talent lines; weekly meeting of international students in Atlanta with American students; and a program for Negro and white young people of junior and senior high school age to know each other as persons in advance of the forthcoming public school desegregation this fall.

—John Yungblut

Canadian FCNL Proposal Studied

The Canadian Yearly Meeting is considering the formation of a Canadian Friends Committee on National Legislation, formed very much like the FCNL which has headquarters in Washington, D.C.

Canadian Friends point out that such a committee could work in the areas of immigration, capital punishment, Indian affairs, Eskimo affairs, and defense, among others.

Eugene Morosan of Montreal, writing in the July issue of **The Canadian Friend,** says:

There is a trend in this country to change and perhaps liberalize our society and we as Friends, surely, must make our position known and thereby help fulfill our responsibility in this country."

Quaker Forum

Evangelism: What Do Friends See It To Mean?

Friends today are poor evangelists. We are shamed by the all-too-clear evidence in our local Meetings of this fault. Such evidence is found in the replies given by most Friends when asked: "Why did you become a Friend?" These replies may be: "My wife was a Friend when I married her, and I decided to go along with her." "The Friends Meeting was the closest church to where we live, and all churches are pretty much the same anyway." "My family has been Quaker for generations. I guess I just grew up knowing nothing else." How superficial these reasons are! None of them speaks of a personal encounter with the living Christ whose redeeming love has enabled them to leave behind an old life victimized by sin and to enter into a new life that can successfully overcome temptation and is no longer fearful of death.

A necessary step toward justifying our existence as a religious society within the Christian fellowship is to sharpen up our thinking about our responsibility to witness to the good news of the Gospel in our disturbed world, which, of course, includes our disturbed neighbors, fear-ridden fellow-workers, and aimlessly drifting relatives.

This Forum will help us rescue the word "evangelism" from the bad connotations and abuses which today cause too many Friends to react negatively to an area of concern and ministry we must no longer neglect.

—David O. Stanfield, Secretary,
Board on Stewardship and Finance,
Five Years Meeting

Purpose of the Church Is to Evangelize

By T. Eugene Coffin

The basic purpose of the Christian Church is to evangelize. When our Lord said, "Go ye into all the world to make disciples of all nations," He gave every Christian a purpose for living, a motivation that is holy, a scope of service that is the most challenging, a fellowship rich and rewarding within which to serve, and a promise of His continuing enabling and ennobling Presence.

To regard evangelism, then, as a minor arc within the entire circle of Christian concern, is to miss the heart-beat and the wisdom of the Gospel of Jesus Christ. Evangelism is the circle and the arcs are worship, Christian education, social concerns, stewardship, missionary education, preaching, music, building, etc.

Current confusion among Friends on the subject of evangelism is due in part to the loss of this vision and the failure to move out on the authority of the One Who said, "All authority is given unto me in heaven and on earth," and do as He prescribes. The characteristic spirit of early Friends was one of the urgency of the loving heart for the condition of those not in The Light and authority of the Word of God as they moved to evangelize first of all, England, then the New World, and the world. For this purpose to be lost is to betray the Society of Friends.

Requirements of Evangelism

The requirements for an effective evangelism include first of all a strong and vibrant declaration of faith. This is our position of strength from which to serve our generation. Our success or failure in fulfilling the purpose of the Great Commission is due proportionately to the vitality and strength or vagueness and weakness of that declaration.

A second requirement is an adequate, workable definition of evangelism. The Five Years Meeting Board on Evangelism and Church Extension has recently adopted such a definition. "The Board on Evangelism and Church Extension feels that effective evangelism today must confront men with the claims of Christ implied in His personal invitation as recorded in the Scripture, 'Follow me.'" In further defining evangelism the statement refers to the necessity of repentance and the forsaking of sin, personal faith in the redeeming love of God in Christ Jesus, the new birth and new life issuing from that new birth. There is also a call for a con-

tinuing and growing ministry to the total man, and a genuine concern for persons. A group of concerned Christians came up with the following definition which seems to sum up very well the Board's longer statement. "Evangelism is the presenting of Jesus Christ in the power of the Holy Spirit, so that men will come to believe in God through Him, to accept Him as their Savior from the guilt and power of sin and as Lord of their lives, and to serve Him in the fellowship of the Church, and to follow Him in the vocation of the common life."

A third requirement of effective evangelism is the maintaining of a strong home base from which to move out, namely the local Meeting. As important as the "fields white unto harvest" are, Jesus did not neglect the importance of the Disciple who was following Him. The rewards of fellowship with Him and with the group of Disciples included a continuing ministry of encouragement, instruction, and just plain friendship. To neglect the strengthening of that fellowship in favor of the "whitened fields" is to ultimately miss the harvest. The Meeting in its everyday round of responsibilities and fellowship is a vital part of evangelism. Grave errors have been committed when evangelism has been thought of exclusively in terms of "evangelistic meetings." Some even rely upon a "revival" once or twice a year to keep the Meeting going. Times of refreshing in Monthly Meeting do come and ought to. They should, however, grow out of the vitality of the growing Christian experience of members who have a real concern to bring others into the Light, as well as learn more of God's Will for themselves.

Results of This Evangelism

Evangelism that is led by the Holy Spirit, intelligent, related to life, and continuing, will have the effect of building the Church as Christ intended. What the Friends Church needs today is revival, but not just as a specialized form of evangelism. Revivals have played an important part in the life of the Christian Church as a whole, and Friends in particular. Effective revivals have built many a church and denomination. The revival that is effective is that which results in changed lives to the extent that worship is a vital and living experience, Christian education issuing in growth in the Grace of our Lord Jesus Christ, social concerns carried out in His Name and causing those who are aided to inquire after Christ, life becoming a stewardship for God, and a concern to take the "Good News" of our Risen Lord to all the world, motivating great missionary endeavor.

The "revival" of the Friends Church cannot be "worked up" by creaturely activity. It will come down as Friends are humbly faithful and open to the leading and inspiration of the Holy Spirit. We have a God-given purpose, the requirements for effective evangelism are not impossible to achieve, and the results will be far greater in terms of deepened Christian experience, standing up to the great issues of our time with a Word from the Lord, increased numbers brought into The Kingdom, and a fellowship that is knit together in the Love of God.

Objective Is Encounter With Living God

By Wilmer A. Cooper

The Christian faith is by definition an evangelical faith. A church which is not a witnessing church is a dying church, and the same may be said of the individual Christian.

Among Friends there are two tendencies with respect to our evangelical task which need to be evaluated. The first view is concerned primarily with decision and commitment to Christ without taking seriously the full implications of Christian dicipleship. At the same time this view gives too little attention to a nurturing environment of Christian worship and education for the purpose of growth in the Christian life. The second view is primarily concerned with bringing new people into the church by requiring minimal standards for membership. There is an assumption here that growing into the Christine life is a "natural" rather than a "decisive" experience. No sharp break with one's past or with the standards of society is expected or believed necessary.

Encounter Is Objective

The objective of Christian evangelism should be to bring people into an encounter with the living Lord in such a way that their lives will be transformed and that they will become hearers and obeyers of the voice of God. It was this kind of encounter with the living Christ which George Fox and the early Quakers proclaimed in the Seventeenth Century. In contrast to this our emphasis today is to try to draw people into the Church by means of entertaining sermons and enticing church programs. This

CONTINUED

is not to deny the partial validity of these elements in the life of the Church, but they should not serve as the focal point of Christian evangelism.

To quote a recent ecumenical document, "there is an evangelistic dimension to every form of Christian witness." Within such a framework of evangelical outreach there are several important aspects of Christian witness to be emphasized. There is first of all the task of Christian apologetics, namely, defending the faith to a generation of religious skeptics, or to those who are outright hostile to Christian faith. Although addressed to a different generation of people, Robert Barclay's **Apology** of the Seventeenth Century was chiefly concerned with this apologetic task. One of the most important areas of service today is to our college and university youth who will soon become the leaders of our society. A majority of these are possessed with some form of skepticism, agnosticism and unbelief.

Gospel Is To Be Proclaimed

A second, and traditionally the chief task of evangelism, is to proclaim the Gospel, both within and outside the church. Christianity is not one system of religion to set over against others. It is not first of all a set of beliefs or a way of life. Rather, it is a Gospel of good news about an ultimate ground of hope in the midst of a world of uncertainty, despair, anxiety, sin and tragedy. The Gospel is not primarily concerned with what we do but with our response to what God has done through the revelation of himself in Jesus Christ, and secondly, what he is continuing to do through the activity of his Holy Spirit.

In the third place, there is an evangelical witness which is concerned with the Lordship of Christ over all of life. Jesus Christ is not only the Savior of mankind but he is Lord over the Church, the world and all history. The redemptive action of God is attempting to create a new heaven and a new earth, which includes all aspects of our common life—the family, the political order, the economic order, culture and the relationships of society and race.

A fourth area of evangelical concern is that of service. Our Lord came in the form of a suffering servant, and we as dedicated followers of him are called upon to give ourselves in humble service to God and man. We must learn that to serve means to give of ourselves and, if need be, spend ourselves, which may involve suffering.

A Word About Outreach

Finally, a word about the method of evangelical outreach. Here we must discern the times in which we live and adapt our methods to the needs of our day. In the mass and impersonal societies in which we live it is highly important to utilize the small group method of evangelism in which face to face encounter can take place. This means starting Bible study groups, house meetings and working with vocational and professional groups.

A second thing to note in methodology is the importance in our country of evangelizing those who are already church members. We now have in the United States seventy per cent of the population already in the church as compared with thirty-five per cent at the turn of the century, and only five per cent when our nation was founded. If only these people were fully committed to the Christian faith in all its dimensions and implications, what a difference it would make! This does not mean that we overlook the missionary task of the Church but it does mean that we look at ourselves first and see wherein we need to be touched by the spirit of the Evangel.

Home Service Committee To Advertise Society In Four British Papers

The Friends Home Service Committee of London Yearly Meeting will launch in mid-September an advertising program, on a trial basis, in four British papers, according to The Friend, published in London.

Purpose of the ads, which will continue for six months, will be to invite inquiry about the Society of Friends and to present in each ad a brief description of Quaker faith and practice.

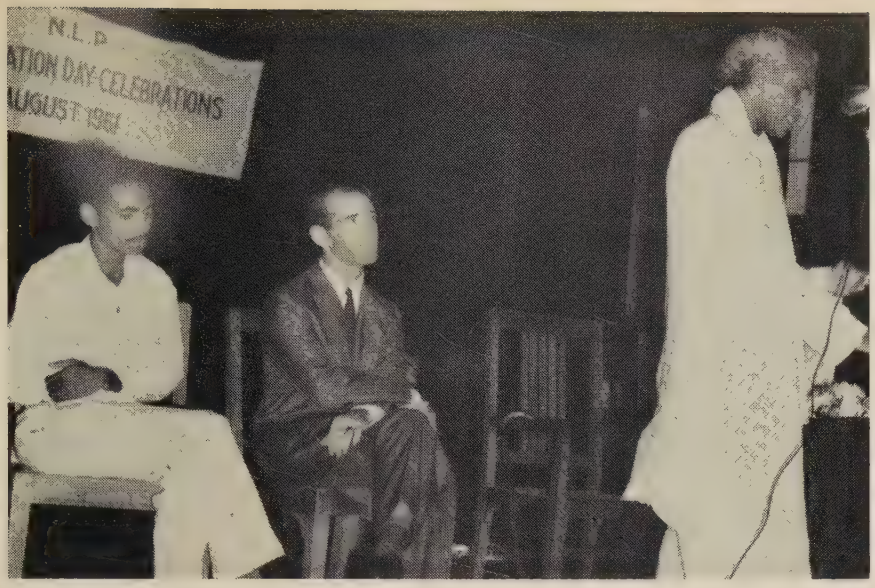
An editorial in The Friend spoke warmly of the project. It said in part:

". . . Must we stay for always piously immured, warming ourselves with the physical heat of one another's closeness in the meeting-house, and with the repeated reassurance that it is God's will, his Cross that we must bear for his sake, that we are so immured?

"Some among us believe it is not too late. Our Extension Committees, of Preparative, Monthly and Quarterly Meetings, our Home Service Committee, and our Open-Air Worshippers in Hyde Park, work to make things better. And the small pilot effort reported . . . is a new push in line with this whole concern."

In an article entitled "Friends Must Advertise," George H. Gorman, secretary of the Friends Home Service Committee, writes of the advertising program.

He states that Friends have long advertised to invite inquiry about the Society but these brief ads have been deemed insufficient. Each of the new ads will be quarter page in the four publications, **The Listener, The New Scientist, The**



REPRESENTS QUAKER CENTER — Norval Reece, seated second from left, represented the Quaker Center at the 38th anniversary of the "Nation's League of Pen-friends" conducted in India recently. Seated to the left is the president of the Foreign Students Association of Delhi, India, and speaking is V. K. Krishna Menon, Indian defense minister and ambassador to the United Nations. The Delhi Friends Center presents another aspect of Friends service work abroad, being related to both the American Friends Service Committee and the Friends Service Council (London). The center is a popular gathering point for Indian students. Norval Reece serves as student secretary; John and Erica Linton of London Yearly Meeting as directors; and Arjan Dass as office manager. (Photo from Errol Elliott, touring the world on a program of Quaker visitation.)

Times Educational Supplement, and **Teacher's World.**

George Gorman also writes:

"The greatest care will be taken to see that the layout and typography of the advertisement is impeccable, and that, without being flambuoyant, it belongs to 1961.

"Perhaps what has been said of our understanding of advertising as a means of communicating information, and the rigid avoidance of anything akin to high-pressure salesmanship, will ease the fears of those Friends who rigidly detest the undesirable features of modern advertising. The first reaction of some members of the Home Service Committee itself to the idea of an advertising campaign was this understandable fear of the excesses of 'persuaders.'

"In the discussion of the scheme a remarkable unity has developed as we have realized that the suitable use of the Press advertisement is one way of helping people discover whether or not the Society is their spiritual home. As one of our advisers pointed out: 'We fail to communicate because we simply do not penetrate the Quaker Oak barrier of misunderstanding or no understanding.'

"Far too many believe that 'Quakers simply say "No" to everything; are a lot of old-world fuddy-duddies; well meaning do-gooders; a closed society,' and so on. Worse still, it is not uncommonly thought that Quakers, a good and excellent body of people, faded out with Elizabeth Fry!

"We hope that our advertisements will correct these erroneous views by brief, cogent statements of our faith and practice which will demonstrate that we have a vital religious message relevant to our times."

450 Young People Attend Iowa Camps

Young people numbering 450 attended camps in Iowa at Quaker Heights during the season completed on July 15. Paul Barnett and the Clark family ministered, while Benjamin Wegesa of East Africa Yearly Meeting made a valuable contribution of Gospel presentations. Fifty different adult leaders attended one or more of these camps.

Quaker UN Director Resigns From Post

Elmore Jackson resigned recently as director of the Quaker United Nations Program (QUNP) to accept a position as special assistant to Harlan Cleveland, assistant secretary of state for International Organization Affairs.

Elmore Jackson will have special responsibilities for United Nations planning and will represent the International Organization Division in the Department's Policy Planning Council.

He served in 1952 and 1953, on leave from the American Friends Service Committee, as personal assistant and political advisor to Dr. Frank P. Graham, United Nations Representative for India and Pakistan. In 1958 he again joined Dr. Graham for the most recent negotiations on the Kashmir dispute.

Thelma Babbitt has been appointed QUNP seminar coordinator. She succeeds Margaret Beidler who has resigned to accept a position as Dean of Women at Earlham College, Richmond, Ind. Thelma Babbitt has most recently been director of the AFSC community relations program in Little Rock.

Robert Cory, professor of international relations at Dennison University, succeeds Tartt Bell whose appointment as program associate ends in August. Tartt Bell, on loan from the Southeastern regional office of the AFSC, returns there to the position of regional executive secretary in September.

Kennedy Personally Answers Some Mail

According to an article appearing in The New York Times and reprinted by the Friends Committee on National Legislation, a letter sent to President Kennedy has some slight chance of being seen personally by him.

The article says that Kennedy, because of his keen interest in knowing what people are thinking and writing, has a random sample of his mail brought to his desk daily to which he replies. Sometimes he writes the answer by hand and signs it, the article says.

The Friends Committee and other groups have constantly urged persons concerned in various areas to write directly to their Representatives, Senators, and the President.

Friends Visit Jomo Kenyatta

The name of Jomo Kenyatta is undoubtedly talked about by more people in Kenya today than any other name in the country. Convicted in 1953 by the Kenya Government of being a member in and the organizer of Mau Mau, he was imprisoned for seven years and then further detained under restrictions in the northern frontier province.

He was released by British authorities on Aug. 12.

In spite of his imprisonment, Kenyatta has remained an unofficial national leader of Africans in Kenya, a powerful influence and former of opinions among his people. This has been so because the great majority of Africans in Kenya have consistently believed that Kenyatta was too great a man to have become involved in such a barbaric movement as Mau Mau.

The great mass of the African people, regardless of differences of political party, hope and believe that Kenyatta's release will be a step toward better understanding among tribes and races in Kenya and a step toward the peaceful achievement of independence.

Jomo Kenyatta was visited in early June by six members of the Society of Friends, all resident in Kenya, including three Africans who are prominent leaders in East Africa Yearly Meeting, two British and one American.

They met at Nakuru and stayed overnight in the YMCA-YWCA hostel there, spending a good deal of time in worship, seeking guidance and selecting topics for discussion with Kenyatta. They agreed that they would not enter at all into politics but simply try to establish rapport so that after his release from prison, as situations developed they would find it possible to go to him and discuss specific problems.

Next morning they headed north for about 140 miles to the place where Kenyatta was being detained. About five miles out of Maralal, which is the headquarters of the district commissioner for that area, they stopped in the shade of a tree for another period of worship. During the half hour or so of quiet worship, three prayers were uttered, each in a different language. There came over the group a real sense of unity, and any doubt about the rightness of their trip was taken away.

When they approached Maralal, they stopped at the office of the district commissioner and showed their credentials, which consisted of only a piece of paper with their names and the statement that they were permitted to see Kenyatta. They were then driven to the house where Kenyatta lives, were introduced to him and were received with cordiality by Kenyatta himself.

After the visit the six Friends issued the following statement:

"We were very cordially received by Jomo Kenyatta, and spent over three hours with him in informal discussion. We were impressed by the common sense and good-will he showed as he very spontaneously responded to questions and comments that arose; and by his physical and mental vitality. He struck us as a relaxed and integrated personality, of great inner strength and self-confidence; but we did not detect any hint of arrogance. He was unaffectedly friendly throughout.

"He assured us repeatedly of his respect for religion, and stressed the importance of love for one's neighbor, which is implicit in all great religions. The vital thing is that religion must be directed towards the Creator of all. He declared that he had never, in speech or writing, attacked the Christian church, and he remarked that he claimed no supernatural powers for himself.

"He also assured us that he saw a very important place for the Christian churches in the future development of Kenya, and particularly welcomed their involvement in educational, medical and other work as an outward expression of their faith. Church people, he told us, have a great task to perform, and cannot withdraw from it.

"Discussing the fears of minority groups in Kenya, tribal and immigrant, he stressed that many of the major problems of Kenya today are due to faulty human relationships and ignorance as between groups. Good relationships can be created only if people will talk together and seek to know one another at the personal level.

"Speaking of education, he pointed out that it was often equated with wisdom, and that teachers must discourage this idea. He spoke, also, of the need for young and old to respect one another and make their distinctive contributions to society.

"We must record our agreement with the African church leaders who recently stated that the prospect of the release of Jomo Kenyatta did not fill them with fear."

Friendly Visitation In Cuba

By Robert Lyon

". . . And we are left in awe at how compassionate are the ways of God." With these words Cuban Friends ended a paragraph of a letter addressed to Friends in New England, expressing their appreciation that Friends in this country were sufficiently concerned about them to send visitors to their Yearly Meeting last March.

Edwin Sanders, of Pacific Yearly Meeting, and I arrived in Havana March 27 from Mexico City. Two days later we were in Holguin for the opening meeting of the 34th sessions of Cuba Yearly Meeting. For the next four days we sat with Cuban Friends, morning, afternoon, and evening, as they deliberated carefully and prayerfully the business of their lives.

If we felt welcome in the body of the Yearly Meeting, we felt overwhelmed with hospitality in our contacts with individuals and family groups. Although we had very purposely made hotel reservations before arriving at the Yearly Meeting, to forestall the necessity of anyone feeling obliged to offer us hospitality, Friends would have none of this and we were made a part of a family for the remainder of our stay.

With many Friends we had an opportunity to discuss the problems which have arisen between our two countries. In every instance there was tremendous concern for reconciliation, a frank discussion of the problems, and a willingness to consider differing points of view.

Political unity is not a requisite for Friends anywhere, and Cuban Friends include those who feel their government is adequately meeting the needs of Cuban people, as well as those who are deeply worried by the direction in which they feel their country is moving.

"As long as we can maintain our spiritual unity, we have nothing to fear," said one prominent Friend, when I asked him what the future held for them.

"There has never been such an opportunity for us," said another. When I raised the question about the possibility of Cuba again being engulfed in bloodshed, and its implications for another Friend who had indicated his acute distress at the actions of his own government, he replied, "I cannot speak for the future. All I know is that for now God wants me here, working."

Cuban Friends are applying themselves to the problems of maintaining their testimonies amidst growing militarism. In one meeting which we visited, most of the Friends are employed in a nationalized sugar mill. Although there is no conscription in Cuba, there is considerable social pressure to participate in the voluntary militia. In the sugar mill, there was a concerted campaign to get 100 per cent employment membership in the militia—not unlike drives for payroll deductions for government bonds in United States industries. Faced with this dilemma, the Cuban Friends involved formed a Red Cross Unit under the sponsorship of the Meeting as a sort of "alternative service." Each Friend now has an official identification card, recognizing this form of service, and each puts in an amount of time in Red Cross training equivalent to that spent by his fellow worker in militia training. In another community, where Friends are well known and have been established for many years, we were told that it was only necessary to identify oneself as a member of the "Iglesia de los Amigos" and this was an acceptable and understood reason for non-participation in the militia.

This is the "Year of Education" in Cuba and a tremendous drive exists to eliminate adult illiteracy. By government decree, all secondary schools in Cuba were closed in mid-April so that students could serve as teachers to illiterates, especially in the remote, rural areas. Many Friends feel enthusiasm for this worthy goal and are eager to assist, but are disturbed by the possibility that this program will necessitate using government texts which emphasize extreme nationalism. Approaches were being made by Friends to the Ministry of Education to determine whether it might be possible for Friends School young people, in their work with illiterates, to use an alternate text developed by the Cuban Council of Churches. More recently, all private schools in Cuba, including Friends Schools, have been taken over by the government. This fact may lessen the possibility for this opportunity.

Two days following Easter Sunday, we left Holguin to return to Havana carrying with us messages for Friends in the United States, gifts for ourselves, and Quaker Minutes to our respective Yearly Meetings. "We pray and we strive to work for peace, love and understanding in our nation and with all the nations of the world," read a paragraph of the Minute addressed to New England Yearly Meeting. And like Cuban Friends, we, too, were left "in awe at how compassionate are the ways of God."

Note: In late March and early April two Friends, Robert Lyon, executive secretary of the New England Regional Office of the AFSC, in Cambridge, Mass., and Edwin Sanders, executive secretary of the Pacific Southwest Regional Office of the AFSC in Pasadena, Calif., visited for 11 days among Friends in Cuba.

Mission Field News Notes

Ramallah, Jordan

James W. and Priscilla Richie Keene are beginning service in the Friends Schools, Ramallah, Jordan, in the fall of 1961. James is the recipient of the Mary R. G. Williams Fellowship for 1961-62, and is doing his alternative service by teaching in Friends Boys School. The young couple sailed from New York on S.S. Hellenic Beach, Hellenic Line to Beirut, Lebanon, from where they proceeded by air to Jerusalem, Jordan.

James W. and Priscilla Keene

James is a graduate of St. Lawrence University, Canton, N.Y. A considerable part of his college work was in the department of education. Priscilla graduated from Skidmore College, Saratoga Springs, N.Y., with a major in home economics and dietetics. They were married July 1, 1961, immediately following their graduation.

James is a member of the Florida Avenue Friends Meeting in Washington, D.C. Priscilla belongs to the Chestnut Street Meeting in West Chester, Pa. Both have been active in their meetings, and both feel a special concern for the Quaker peace witness.

New Young Friends Weekly Available

A new 16-page weekly publication is available to young Friends from Friends Central Offices, 101 Quaker Hill Drive, Richmond, Ind.

The publication, entitled **Friends,** is written especially for young people and teenagers. It contains stories, a quiet time meditation for each weekday, editorials, "behind the headlines," and other articles.

It has a readable and interesting format and catches the youngster and teenage approach to problems and concerns.

Some recent articles included an editorial on "Don't Let Them Kid You about the Civil War," an article "Dare We Be Christian Toward Red China?" and "Called to the Ministry" by Glenn A. Reece, general secretary of the Five Years Meeting.

Subscriptions are 65 cents per quarter. Sample copies are available by writing the Richmond address.

Hartford Monthly Meeting 'Comes Of Age' This Year

Hartford Monthly Meeting (Hartford, Connecticut) this year comes of age, having been established in 1940. From a small group it has grown to over 200 members. The Sunday School fills all available space in the meetinghouse and invades two homes nearby. Moses Bailey has sent these notes, along with the following significant "Comments" from Alice Jorgensen, for twenty-one years the Recorder of the Hartford Meeting:

Our Meeting was organized in 1940. Many of us who were charter members, and most of us who took part in the beginnings in the early thirties, are not now privileged to attend regularly. . . . But our thoughts and hearts are with you; your concerns are ours.

When I say "concern" my mind flies back to my student years in New York and 20th Street Meeting. There I see Carolena Wood rise to her feet and say simply, "I have a concern."

And this is my concern.

Scholars still disagree as to the derivation of "religion." Does it come from a word meaning **taboo** or from a word differing in only one letter, meaning **to bind together?**

A religion of taboo is a religion "addressed to the child mind," the religion of the introvert, thou shalt not, a religion of do's, don'ts and punishments.

On the other hand the concept of religion meaning to bind together is the opposite. Basic "thou shalls" and "shall nots" have been absorbed in character in childhood and adolescence. And Paul describes, "Religion pure and undefiled is to visit widows and the fatherless in their affliction and to keep one's self unspotted from the world." A change from childish self-centeredness, from littleness or pettiness, to active sympathetic, affectionate concern for the needs of others, a discarding of the world's standards of success and power, a constant seeking after His way. As Jesus said, "Love one another."

Have we as individuals, or as a Meeting, attained that relationship, that stature? Christianity is a joyous religion and should mean a radiant life, linked by an awareness of, and thoughtful and dedicated sharing in, all life-giving movements, a wholeness, a completeness in the individual and in his concepts, attitudes and participation in the needs of his world. Where man's greatest potentials are achieved first, there is maturity.

Our statistics show we have made great strides in numbers in our Meeting these first 21 years. Have we also let our "light so shine before men that they may see our good works and glorify our Father which is in Heaven"?

Are we truly children of the Light? Are we Friends of all mankind? Have we come of age as a Meeting? Are we mature before our God?

—Alice Easterling Jorgensen

Behind every argument is somebody's ignorance.

The Poetry Corner

E. Merrill Root, Editor

COMMUNION

Inside
The dim-lit church
No voice or sound is heard . . .
Yet to the reverent, listening heart
God speaks.

—Vida R. Pribbenow

EVENING IS A FLAMING SWORD

The postern gate of worn-out day is leaning
Against the scarlet rim of night,
And I must grasp tomorrow's hidden meaning
While there still is ample light.

How frequently have I in my supposing
Watched evening come with flame-plumed rod
Like that the faithful angel used when closing
The gates to Paradise for God.

Now as I ponder on tomorrow's molding
That angel seems to lift the sword:
A flame against the future's secret holding
Commanded nightly by the Lord!

—Ethel Green Russell

SONS OF THUNDER

How strange that they could walk with Christ
that day
Yet wish to take revenge along the way,
That they could be recipients of His Grace—
Then grudge another's miracle a place!

And yet men tread today the self-same ground
And judge a differing faith to be unsound,
Forgetful quite in their complacent pride
That all who follow Christ are on His side.

—Vida R. Pribbenow

THE FREED BIRD

The mind that faithfully covets truth has freed
The captive bird, beheld the thorn on sage
As lovely as the woodfern's fragile sheen.

Beauty is for all; it is the mind's need:
That constant truth that tempers each new age—
The bird freed.

—Ethel Green Russell

For Friendly Meditation

By Glenn A. Reece

"Publishers of Truth"

Friends from the beginning of Quakerism felt and acted upon deep concern for persons. The sharing of their faith was important to them as was their interest in many kinds of social service. In both of these the motivating concern was the love for persons.

A Word from George Fox

George Fox, writing in 1656, gave expression of exhortation and guidance to Friends in these words:

"Let all nations hear the word by sound or writing. Spare no place, spare no tongue or pen, but be obedient to the Lord God and go through the world and be valiant for the Truth upon earth; . . . Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one."—From Launceston Prison (in the "Journal").

London Yearly Meeting Speaks

This concern of sharing our faith and message has been expressed repeatedly throughout our history as found in the Minutes of London Yearly Meeting in 1953:

"In the fulfillment of our fundamental responsibility of bringing men and women to God, there are openings for every Friend. Some have gifts that will help those with spiritual problems; others are better equipped to meet intellectual difficulties; all must strive for a rich and joyous fellowship in the meetings into which we should draw seeking souls. We must go out to those around us in a spirit of love and prayer, letting our lives speak."

Fellowship of the Group

Individuals, forming a group in a meeting for worship, have a great opportunity to witness and to share the deep values of their faith. We find this set forth in the words: "Our congregations and our members individually need, above all things, to manifest a spiritual fellowship vitally in touch with the needs of men . . . (We should) bear in mind that it will be the warmth of fellowship and of brotherhood in our congregations that will attract and speak for the love of God." —London Yearly Meeting Minutes, 1906.

Many, like Robert Barclay, have found the light and living truth through the vital Christian fellowship vibrant in the meeting for worship. This is a challenge to each of us. Each Friend can add to the strength and concern and the quality of life found in the meeting.

Individual Witness

The living truth can be found and expressed only by individual members. Within each one it can become a transforming, redemptive expression of God's love and concern for other persons. One dedicated, responsive person can be a great power for good, as expressed in the words of George Fox, 1652: "If but one man or woman were raised up by his power, to stand and live in the same spirit, that the Prophets and Apostles were in, who gave forth the Scriptures, that man or woman would shake all the country in their profession for ten miles around."

INTERNATIONAL LESSON BACKGROUND

Christian Growth

There is a false assumption, held by many people, that adults, just because they are adults, are mature. Too often this leads us to suppose that all persons over twenty-one years of age are in this mysterious condition known as adulthood. Certainly we must know that growth does not stop when a person attains his majority. For those who stop learning at twenty-one, or thirty-one, will be unable to meet life as new experiences and new demands arrive.

The lessons of this quarter will have this general title, Christian Growth, and we will be trying to understand what that means, and discovering the ways in which growth takes place, and the disciplines which stimulate growth.

One of the really important statements about Jesus is found in the first lesson, for Luke reports that "Jesus increased in wisdom and stature, and in favor with God and man." Mythology could claim that Minerva sprang from the head of Jupiter, full grown, and possessing all wisdom. But not so, Jesus, for he was born in Bethlehem, lived in an undistinguished family in Nazareth, and grew up as all boys do, developing physically, mentally, socially and spiritually.

"We know in part, and we prophesy in part," wrote Paul, and no truer words were ever spoken The most unteachable person is the one who assumes that he has the answers. Wisdom is in a sense just the awareness of the limitations of our knowledge. The learned man is most conscious of how much he owes to other people, and how very much more there is to learn.

One lesson will be on growth in the knowledge of God. How little we do know! And how the knowledge we had yesterday turns out to be only a threshold to new knowledge today. God is never the prisoner of our ignorance, and we do him injustice when we try to limit his actions and his love to our shortened vision.

So Christian growth becomes our open door to new understanding and new Christian stature. Rufus Jones said that if we could learn to **behold** with new eyes we could more often supplement the interrogation point with the exclamation point of wonder and awe. And wonder and awe are the growing edges of our spiritual lives —Russell E. Rees.

GUILFORD CAMPUS IS SITE

The Lab School: A Success

By Elizabeth Hoskins

"Going back to school" was for most of us who attended the Laboratory School held at Guilford College, July 9-14, an enriching and broadening experience in which we wish more had participated. Such expressions as, "Why, oh why, did we not have this opportunity before?", "One of the most enriching experiences of my life", and "I'm so glad I came," were heard everywhere.

This laboratory school was jointly sponsored by the Christian Education Committees of New England, New York, Baltimore (Stony Run and Homewood) and North Carolina Yearly Meetings in cooperation with the Five Years Meeting Board of Christian Education. Meals and housing were provided for by the college with classes held at First Friends, Greensboro. Pansy Shore was the able director for the school.

Attending the six-day lab school were teachers who had come as far as 1100 miles in order that they might learn under skilled and dedicated leadership. Representatives included the following: New England-5; New York-5; Baltimore-18; Wilmington-2; Western-1; North Carolina-31.

Our mornings following breakfast commenced with an hour of preparation with the counseling teacher, starting at 8:15, before the boys and girls arrived for the various classes. They came from some of the local meetings in the area. After the one and one-half hour teaching session, an evaluation period followed. After lunch and a period of singing, fellowship and opportunity for book browsing and purchase, another discussion period and planning session with our faculty teachers was held. Special interest classes were held for an hour from 4-5 with evenings left free for study, conference or touring places of special interest in the area.

From the various evaluations made by the individual classes, it is evident that much appreciation was expressed for the opportunity to observe very skilled and competent teachers in action.

In the Kindergarten class additional values gained were how to use prayer with small children; guiding children to ask questions and give information with a minimum of teacher interference; learning to make use of teaching situations as they arise; how to plan and carry out a session even with limited equipment and materials—including the use of waste materials as a temporary substitute for needed equipment; importance of parent education.

Primary teachers learned through their experience the following: 1. Each session must have a purpose or goal. 2. We must first prepare ourselves by adequate reading. 3. Children learn by experience, so what we are and how we act and what we believe make a more lasting impression than what we say. 4. Children respond to the atmosphere of the room. 5. Work closely with the home. 6. How to relate music to the session. 7. Be sensitive to worship experiences that may come at any time during the session. 8. Importance of team teaching . 9. Evaluate the session with the children and with your assistant.

Highlights of the Junior class were the following:

1. Establishing principles of how children learn. 2. Evaluating curriculum and curriculum criteria. 3. Examining resource materials. 4. Enriching our understanding of Friendly principles and the desirability of using Friends materials. 5. Observation of child growing as caused through skillful use of curriculum, expanding of activities, enrichment materials, field trips and resource persons.

Junior High teachers expressed appreciation for the following: 1. How each unit of teaching material was pre-formed to fit together different parts of a learning experience. 2. Preparing a session after considering purpose, needs and abilities of the young people, and how best to bring about an inspiring and creative experience. 3. Guiding young people in living today according to Friends principles with outreach in the community. 4. Emphasis upon teaching boys and girls. 5. Guidance in understanding the emotional and intellectual level of young people. Unless we understand what they are able to understand and value, teaching does not reach them and becomes merely talking at them.

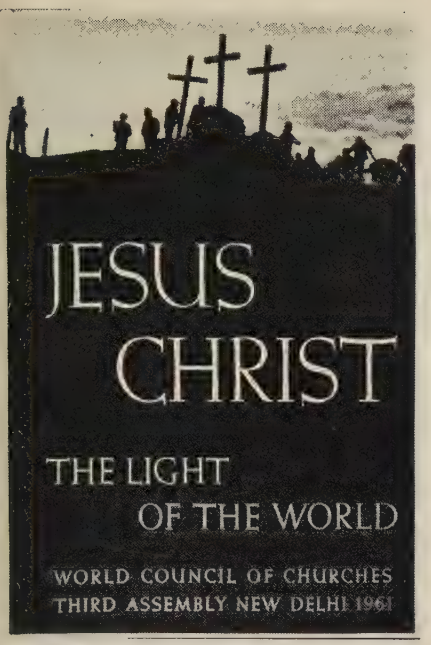
Those taking the course on administration each selected one of the age groups to visit in the morning but had their afternoons for considering special administrative concerns.

The opportunities provided for browsing and purchasing books, enrichment courses on Friendly principles, dramatization, use of audio visuals and AFSC services for children was greatly appreciated. Teachers gained much from the opportunity provided to broaden our historical background of and appreciation for early Friends through visitation to the Quaker Room at the college library, touring of historic spots and meeting houses in the area.

The deeply moving experience of daily worship served to stir many to a deeper dedication and realization that this lab school experience will enrich the Christian Education programs of the various Yearly Meetings participating through the endeavors of those who were in attendance as they return to their meetings with deeper insights and concerns for enriching Christian Education in our own areas. The fellowship of sharing concerns across Yearly Meeting lines as well as the warmth and hospitality of our host yearly meeting is a value that should encourage more joint laboratory school endeavors throughout the Five Years Meeting of Friends.

(Report compiled from age group reports).

Have you renewed your Quaker Life subscription - or gotten someone else one? Write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.



Study and Prayer For World Assembly

"Jesus Christ, the Light of the World" is the title of a 76-page study book for use by local meetings. With the Third Assembly of the World Council of Churches coming late this year in New Delhi, India, a concerted effort is being made to engage as many Christians as possible in a world-wide fellowship of prayer and study. It is hoped this Assembly will be one for which hundreds of thousands—even millions — of Christians all over the world will pray and study.

Copies of this booklet are available for 25¢ each from Friends Central Offices, 101 Quaker Hill Drive, Richmond, Ind.

Robert Baker Named To Peace Corps Post

Robert Baker, son of Harold and Zenade Baker, Farmington Monthly Meeting, Macedon, N. Y., is an associate director of the Peace Corps program to recruit, orient, and place 250 secondary school teachers in Nigeria, West Africa.

He received his doctorate degree in education and psychology from UCLA this year and will accompany the teachers to Nigeria in December. In Nigeria he will aid the teachers in their adjustment to their teaching situations and conduct research into the success of the program.

Report on Quaker Theological Meeting

by T. Canby Jones

"Seek ye first the righteous holy community which lives under God's rule. Live in the life and power the prophets and apostles were in." With these imperatives Lewis Benson confronted us at the recent Quaker Theological Discussion Group conference held at Friends Boarding School, Barnesville, Ohio, July 1-4.

"The Quaker Interpretation of History" was the theme of the conference. This general theme was dealt with first by two papers on the topic: "The Relation of the Historic Dimension of Religion to the Quaker Emphasis on Spiritual Religion," delivered by Christine Downing of Martinsville, N.J. and Wilmer Cooper of Earlham College.

One assumption common to all the papers delivered was strongly stressed by Wilmer Cooper when he said that Quakerism is essentially and necessarily Christian. He went on to emphasize the historic and Hebraic-prophetic nature of Quakerism in contrast to some modern interpretations which see it as a type of Greek mysticism.

In a similar vein Christine Downing developed the theme that Quakerism must be conceived not as an abstract idea, a philosophical ethic or a mystical essence but as a dynamic, particular and personal meeting of man with the God who acts in history through his son, Jesus Christ.

Canby Jones gave the third paper of the conference on "Biblical Religion and Contemporary Expressions of Quakerism." After tracing George Fox's attitude toward Scripture, Canby Jones pointed up the attitude of the four major types of modern Friends toward the Bible and made some suggestions for the dynamic implementation of Scriptural imperatives for contemporary Quakerism. Fox exalted Christ as king and as the key to the Scriptures. Today we need to stress Jesus as servant and the Bible as a living, relevant, dynamic witness to His present power.

In many respects the critical, incisive and good humored dialogue of this gathering focussed on the fourth paper of the conference, Lewis Benson's treatment of "Quakerism in the Light of its Own History." It constituted a call for a prophetic community of disciples who will hear and obey the Lord after the pattern of the first Apostles and the early Quaker publishers of truth.

Hugh Barbour of Earlham College delivered the fifth and final paper of the conference on "The Catholicity of Quakerism and its relation to Protestant Christianity." He stressed the paradox of the universal thrust of early Quakerism to include all men with the fact that for most of its history the Society of Friends has excluded and rejected all other Christians. It is only in this century that we have discovered a basic kinship of commitment to Christ in other communions. As we learn to work with and to trust other Christian groups we must still urge on them a Quaker directness of approach to God.

The group plans to hold a similar "dialogic Conference" in the summer of 1963 at Barnesville probably just before the time of the Five Years Meeting. We also expect to publish most of the papers delivered at this conference in our journal.

Enthusiasm was expressed over the success of our publication, **Quaker Religious Thought.** The mailing list now includes about 350 persons and demand has been sufficient to require the reprint of the earlier issues. The unique dialogue format with a lead article followed by three commentators and a final reply by the original author, makes this journal outstanding in its field.

The group hopes to continue its sponsorship of workshops at Friends General Conference and the Five Years Meeting and at Yearly Meetings and other Friends conferences as the way may open in the future.

Letters to the Quaker Life Editor

Gervas Carey of Honolulu had written in the July Letters to the Editor about some possible reasons for the death penalty after reading Tom Mullen's article which questioned the effectiveness of Christian concepts in programs of vengeance.

* * *

No Evidence

Dear Editor:

July's correspondent from Hawaii, which abolished capital punishment in 1957, seems to forget that there is no evidence that the threat of the death penalty is a uniquely effective deterrent to kidnapping, rape or murder. In practice few kidnap-murderers face execution (only 2 were executed in 1960 in all of the USA). The death penalty for rape is used primarily in southern states and usually against Negroes (all 8 executed in 1960 in the USA were Negroes). The murder rate during recent decades has continued to decline (down to 4.8 per 100,000 in 1959). Only 20 states carried out the 57 executions in 1960, though 41 still legally retain capital punishment.

Friends and other concerned Christians are working to abolish the abhorrent practice of executions.

The sacrificial expiation of Genesis 9:5-6 has been transformed and rendered no longer necessary by the life, teachings, death and resurrection of Christ. —Edward A. Manice, 380 Yale Station, New Haven, Conn.

A Prayer For Self?

Dear Editor:

Margaret Beidler's poem on Prayer in your July issue indicates to me that we all have a long way to go if that represents our prayer life. We have to accept this as a prayer for self, like a child's prayer that is temperamental. It seems as though we have limited God—not recognized Him as omnipotent. If our faith is only the size of a grain of mustard seed we may find ourselves praying only in time of adversity, but if we accept God as our loving Father we will pray prayers of adoration, worship, communion, forgiveness, intercession—all before we pray for ourselves—and by that time we should be ready to place ourselves in His will and then experience an inner peace at night when the burdens of the day may be heavy but with a Faith that He will guide us on the morrow—and rest in the assurance that we are His children. Then on the morrow we will give thanks to Him that He has answered our prayers. —Oscar Marshburn, while visiting Friends Africa Mission at Kisumu, Kenya, East Africa.

Would We Qualify?

Dear Editor:

In a recent newspaper column by Westbrook Pegler there was a long discourse concerning the Freedom Riders. Much of this article was devoted to the ridicule of a boy who had attended Quaker Meetings, under the title of "Disgusting Spectacle."

Pegler wrote: "The chief of detectives took me up to the city jail and the first prisoner who was let into a little bare room was a pale, frail boy of 21, Charles David Myers, of Noblesville, Ind.

". . . He said he was a Quaker whose soul suffered at the thought that someone (God, of necessity) has created a difference between him and his dark brethren.

". . . Myers is a cross-country man, a member of a cult of eccentrics who are looked upon by other athletes, even other track men, as screwballs."

Pegler finally reached his sagacious best when he asked: "But was Christ a Democrat? Did Jesus ever poll a meeting or consult public opinion? Charles Myers was at a loss for any instance and he would never fight an enemy with violence.

"Why did he come to Mississippi, possibly to strike a spark of hatred to light a holocaust in an innocent community of human beings who also loved Jesus?"

(I do not know if Pegler infers that Christ is a Republican. I certainly would hope that both parties could become more Christlike.)

I wonder what Pegler would have had to say about such Quaker worthies as James Naylor, William Robinson, John Woolman or Mary Dyer?

It has thrilled me to learn that there exists here amongst the largest collection of Quakers in the world, a lad who was led to act as he did. What he has done does not compare to the experience of James Parnell who died in the prison at Colchester, 1656, aged 15. This is a bit irrevelant as I know of no contemporary Quaker, who on a matter of principle would stay one hour in a situation such as the Colchester jail.

If we will but face it, the greatest problem our country has today is establishing racial equality. Just a few weeks ago the Friends World Committee had a Race Relations Conference at Richmond, Indiana. Friends were in attendance from such states as Wisconsin, Georgia, Connecticut, Maryland and Texas. Of over two hundred meetings in Indiana how many had representatives there? They were embarrassing by their absence.

But few members of the "Quaker Church" would qualify as Hoosier **screwballs,** as Pegler suggests. They are not likely to "light a holocaust" in their community or city or even in their church.

I would pray for more of the Spirit that has moved this boy from Noblesville. We are so quick to say of the Greatest Commandment, We all love God. But of the second, which is like unto it: "Thou shalt love thy neighbor as thyself," we are wont to add "if he is Anglo-Saxon back ten generations."—Willard C. Heiss, 4020 East 34th St., Indianapolis 18, Ind.

New Bulletin Cover Available To Meetings

A new Sunday bulletin cover is available from the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Ind.

It features a reproduction of the Violet Linton painting of "The Latchstring," depicting an incident when Indians found the latchstring out at a Friends house and consequently did not attack the house.

The bulletin cover is available in quantities for two cents each at the Richmond address. Two other bulletin covers also available telling of the response of the Indians to the kindness and trust of Friends are "None Shall Make Them Afraid" and "The White Feather."

MUSIC FOR MEETING

By Ida Mae Miller

ARE QUAKERS CONSISTENT?

Quakers in history have been individuals of integrity, highly regarded for their singleness of purpose and unswerving devotion to the light within.

We contemporary Friends often bask in their reflected glory, hoping that we will thereby possess their integrity. By itself, hope does not produce integrity. It is time for us to examine our present practices in the light of Friends beliefs and testimonies.

Consider our funeral services, programmed or unprogrammed.

A meeting for worship on the occasion of the death of a Friend should be one "when the reality of the life immortal is deeply felt, and when the presence of our Lord brings comfort and hope and consolation . . . ," from the Philadelphia **Faith and Practice.** London's **Christian Faith and Practice** advises that it "should be held in a spirit of quietness and trust."

These two quotations express sound Quaker ideals and beliefs. We cannot dispute them, but we often ignore them in practice. Our funeral music is a flagrant violation of these beliefs.

When we recall the music played and sung at many funerals, we realize how inadequate—even insane—it is. Such music fails to express faith, comfort, hope, consolation, peace and trust.

Our ministers carefully choose scriptures, prayers, poetry, and words to enrich the meeting. Our musicians should select funeral music just as carefully and prayerfully, choosing it to strengthen the meeting and to give courage to each Friend present. This is no occasion for the maudlin, sentimental, or melancholy. Let our Christian faith and abiding trust in God be evident in the music that is played and sung.

Such music can be found. Pianists or organists and soloists should be prepared with settings of appropriate scriptures such as Dvorak's "God is my Shepherd." There are numerous Bach chorales that are fitting, including #249, "In Peace and Joy I Go my Way." Stalwart hymns that could be used include, "A Mighty Fortress is our God," "Be Thou my Vision," and "Spirit of God, Descend Upon my Heart."

Boulder Meetinghouse Has New Design

Boulder, Colo., Monthly Meeting marked the completion of its new meetinghouse with a July open house.

Designed by a Boulder architect, Charles Haertling, the meetinghouse is of a revolutionary plan inspired by the unique character both of the Quaker Meeting for Worship and of the physical surroundings of the area. The meetinghouse consists of two oval buildings connected by a central doorway. One will serve as a house of worship; the other, with movable partitions, will provide flexibility for First Day school classrooms and social gatherings. Each building has large windows facing on "the purple mountain majesties" of Boulder. The meetinghouse project began in November 1960 under the care of a committee headed by Jack Kraushaar, physics professor at the University of Colorado, whose experience in the construction of a cyclotron stood him in good stead. Work parties of members contributed countless hours of painting, tile-laying, landscaping, and the like.

The cost of the meetinghouse was met by funds from systematic budgeting, a generous loan from an interested Boulder citizen, a $500 grant from the Advancement Committee of the Friends General Conference, and from bake sales, rummage sales and dinners sponsored by women's groups within the Meeting.

Completion of the meetinghouse marks over ten years of growth among Boulder Friends. They began to hold regular meetings for worship in January 1951 at the home of Harold and Sadie Walton.

Later they moved for a while to the University's Women's Club on the campus of the University of Colorado. Between 1954 and 1958 meetings were again held in the homes of members and from 1958 to the present the Meeting home was a rented church building.

In October 1954 the group of Friends and attenders, who had been meeting regularly, strengthened their ties with Quakerism more formally by affiliation, as an independent Monthly Meeting with the then Friends Fellowship Council. It maintains close relations with the Foothills Association of Friends from Denver, Fort Collins, and Colorado Springs, and works actively with the regional office of the American Friends Service Committee at Des Moines, Iowa.

Boulder Friends cordially welcome visitors at all times to their new home. Further information may be obtained from the Clerk, Alberta Morris, 822 13th St., Boulder, Colo., telephone Hillcrest 2-3647.

Variable Winds

Including "The Silent Meeting."
Privately printed, limited edition, numbered and autographed.
Companion volume to **All Kinds of Weather.**
Price, **Variable Winds,** $3.00; both volumes while they last, $4.00.
Levi T. Pennington,
Newberg, Ore.

8 Pacifists Jailed In Polaris Protest

Eight pacifists were arrested in New London, Conn., Aug. 8, in connection with a protest demonstration against the commissioning of the Polaris-armed submarine "Ethan Allen." One of the charges against them was a "breach of the peace."

The eight, volunteers for the New England Committee for Nonviolent Action, had planned to board the 410-foot nuclear vessel during commissioning ceremonies at the General Dynamics Electric Boat shipyard in nearby Groton.

Navy launches intercepted the pacifists as they neared a restricted area in three boats. The group was returned to New London and released. Then they attempted to reach the submarine by walking through the main gate at the defense plant. Special guards and police ordered them to move and finally carried all eight into the street where they were deposited.

Police ordered the protesters to leave the street but they remained sitting, maintaining that police had put them there in the first place. They were arrested and lodged in New London County Jail. All refused bail.

Worth Your Reading . . .

Order these books from:
FRIENDS BOOK & SUPPLY HOUSE
101 Quaker Hill Drive, Richmond, Indiana

Quaker Date Book for 1962, edited by Ada C. Rose and Malcolm Rose, is not only useful and most attractive, but highly informative. Makes an ideal gift for Quaker friends. Colonial Publishing Co. $1.50.

Illustrations include pictures of the Washington, D.C. Peace Witness, a Russian class at the Meeting School, the new AFSC office, and the traditional photographs of meetinghouses, among others.

Two Trends in Modern Quaker Thought, a Statement of Belief, by Albert Fowler, Pendle Hill Pamphlet #112, 35¢.

This is a useful and fair-minded presentation of "Two Trends," certainly current and probably important in Quaker thought. The one, called "the universal," while recognizing that Quakerism had its inception within the Christian framework, holds to its universal message, quite transcending that frame of reference. The other, termed "the particular," while recognizing Quakerism as a radical interpretation of Christianity, is concerned with the validity, the Truth, of the gospel and its universal implications.

The author holds that a "third group"—consisting to a large extent of leaders of the Society of Friends—stands between the two trends, seeking to mitigate their differences and avoid "a break in the ranks."

—Alexander Purdy

The Standard of the Lord Lifted Up, by Mary Hoxie Jones. New England Yearly Meeting Office, The Maine Idyll, Freeport, Maine. $2.25.

Mary Hoxie Jones has written an interesting acount of the first 21 years of New England Yearly Meeting, from 1656 to 1677, then summarizes the remaining 23 years until the beginning of the eighteenth century. There are not a great many new facts, but the story is compacted into 156 lithographed pages, a story which would require the reading of several weighty tomes and the extracting of information scattered through thousands of pages to give as connected a story as is contained in this $2.25 book.

This is not a reference work and if you are looking for interesting sidelights (as this writer looked for more information on the homes of some ancestors — Amesbury, then Nantucket) then they may not be given; for this work follows the main stream and the more dramatic happenings within the five states of Massachusetts, Rhode Island, Connecticut, and the Piscataway Region (now New Hampshire and Maine). There is, of necessity, occasional reference to Long Island and New Amsterdam, but primarily the geographical range is from Newport and Portsmouth in Rhode Island to Boston, Salem and "the Piscataqua."

This book was written and printed at the request of New England Yearly Meeting, for 1961 marks the beginning of its fourth century of regular sessions. It seems fitting to have a relatively concise, and an accurate account of the stream of events which led to its founding and then the stream of life which continues to stir within the six New England states.

—Milton Hadley.

The Suburban Captivity of the Churches, by Gibson Winters. Doubleday, $3.50.

The Church has substituted survival for ministry. It has become a refuge rather than a mission. The organization church with more bean suppers, bigger buildings, and superficial activity has become the sequel to "the organization man." This is the thesis of this straightforward look at the church.

This book is frightening in its truth. The author says we are binding together in a "fellowship by likeness." Our "mission is by friendly contact." Both are an iron cage of denominational religion for describing the introverted church. The organization church is a "secularized sect" created by middle-class, segregated, social class rather than faith. Its chief call to its members is to be present and available for the church activities.

The author's plea is for this confined middle-class Protestantism to recover its reconciling mission to a world of rootless people. The only true form of the church is the Church-as-Ministry or the Church-as-Mission.

The book will not let you sit still. You will not work harder but you will do things differently. This book could again turn Quakers from standing committees to standing concerns. We could begin by taking this book seriously.

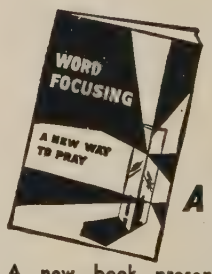
—David Castle

Lindley Cook Given Indian Affairs Post

Lindley J. Cook, Central City, Nebr., has been appointed to serve as executive secretary of the Associated Executive Committee on Indian Affairs and was to take up his new duties Sept. 1. However he will continue to serve the Friends Meeting at Central City. Lela Mills resigned her duties as executive secretary some months ago. She will continue as one of the vice presidents of the Indian Committee.

Grant Awarded To Wilmington

A grant of $19,500, to be used for salaries and equipment for the college biological research program, has been awarded to Wilmington College by the Charles F. Kettering Foundation, it has been announced by Charles E. Cessna, Hinsdale, Ill., executive vice president of the Kettering Foundation.



Charlie and Martha Shedd

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A new book presenting the spiritual discipline of focusing the mind and heart on a single word of Scripture and thus bringing all of life to God. Over 100 suggestions on practicing this mode of prayer.

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Friendsville Honors The Gordon Misers

On June 29, around 100 people representing some 30 families gathered on the campus of Friendsville Academy, Tenn., for a carry-in supper to honor the Gordon Misers who were leaving the academy. Gordon Miser served as principal of Friendsville Academy for the past two years, and his wife, Elizabeth Miser, was instructor in English, Latin, and chorus.

The Friendsville Meeting again carried on a successful Bible School, June 12-17, using the theme, "Living by God's Time." Fifty-eight children attended with 51 having perfect attendance.

The Friendsville Quarterly Meeting Youth Camp was held at Laurel Lake, July 9-14, under the guidance of 14 counselors. Forty-five young people attended, listed as follows: Farrs, 3; Friendsville, 23; Knoxville, 7; Oak Grove, 7; other denominations, 5.

Bible study was carried on in two groups: the junior high group under Joyce Peters and the senior high group under Homer Biddlecum.

A class in "Friends Priniciples" was taught by B. Orville Fisher. The music was under the direction of Elizabeth Osborne; recreation (organized sports and swimming) by David Morton and Phil French; special activities by Sam Chapman; and crafts by Marie Cate and Elsie Morton.

'Religious Thought' Is Now Available

The current issue of **Quaker Religious Thought** has been mailed to persons belonging to the Quaker Theological Discussion Group. Arthur O. Roberts is author of "Early Friends and the Work of Christ" with comments by Lorton Heusel, Paul A. Lacey, and T. Joseph Parkinson.

The issue also contains an editorial, "Religious Experience and Religious Thought" by Calvin Keene.

Persons wishing to join the group and receive the publication should send $2 to Edward A. Manice, 380 Yale Station, New Haven, Conn. Additional copies of four back issues also are available.

Charles A. Dana (center) as he visited the Guilford College campus last autumn. Also pictured are Clyde Milner, Guilford president, and Ruth Coble, trustee.

Guilford Offered New Dana Challenge Gift

Charles A. Dana, industrialist of New York, has again offered Guilford College a challenge gift, this time $750,000, on condition that the business and industrial interests of Greensboro will provide a similar amount and that Guilford trustees and interests outside Greensboro will likewise provide a matching amount, for a total of $2,250,000.

The expansion possible by the Dana Challenge will enable Guilford College to increase its enrollment from 650 to 850 students.

Included in the proposed expansion are a men's dormitory to house 254 students, and a women's dormitory for 158 students. Also planned are library additions, enlargement of dining facilities, and additions to the college power plant. Construction may begin late this summer.

Guilford has completed, one year ahead of schedule, its development program started in June 1957. In this program were two Greensboro Division buildings, the auditorium building now under construction on the campus, improved athletic fields, and an increase in permanent endowment to $2,000,000.

Farmington Quarter Hears Reports

Farmington Quarterly Meeting was held at Gasport, N. Y., July 22. Elizabeth Hoskins and Malone Green of Collins, N. Y., reported on the recent Demonstration School for Sunday School workers at Greensboro, N. C., and Levinus K. Painter commented on the National Conference for Indian Workers held at Estes Park, Colo., earlier in the month.

Sessions were held under the shadow of sorrow. The evening before Roy Baker of Farmington was killed in an automobile accident. He had been an occasional attender of Quarterly Meeting and was brother-in-law of the Clerk, Herbert Allen. Florence Stevens, former clerk, presided at the Quarterly Meeting sessions.

Gasport Friends reported that they have arranged for the full time services of Norman Boley as pastor. He is a recent graduate of Colgate-Rochester Seminary and had been serving the meeting on a part time basis. For some years the meeting has depended on student pastors.

Program Highlighted By 'Evening Doings'

The "Quaker Evening Doings" at University Friends Church in Wichito, Kansas, continue to be interesting and helpful times, with an average attendance of 125.

Nettie Knight was crowned "Mother of the Year," while John Grover, minister of Christian Education, was selected as "Father of the Year" during the Sunday evening programs.

The Vacation Church School in June found 108 children being collected by bus from their homes. Lessons were on "Around The World With Christ," and parents attended the closing program.

A great deal of work has been done on the Camp at Quaker Acres, popular meeting place sponsored by the Meeting for special groups.

Intermediate girls will raise building funds by selling books of favorite recipes they are collecting from the women of the church.

A Young Adult class, ages 25-30, the sixteenth class in the Bible school, makes the need for the new building more apparent.

The Visitation-Evangelism committee is hopeful of reaching many new homes through efforts of members who meet for visitation work each Monday evening.

Benjamin Wegesa, young Friend and teacher from East Africa Yearly Meeting, spoke recently to an appreciative audience.

Friends Are Active At Indian Sessions

Members of Friends had an active part in the National Conference of Indian Workers held at Estes Park, Colo., July 12-17. E. Russell Carter serves as the general secretary of the Indian Committee in the Home Missions Division of the National Council of Churches. He and Vera Carter were the 'behind the scenes' people who kept the conference moving.

Lawrence Lindley of Philadelphia presided over one of the twelve seminars. The all-Indian panel at one of the evening sessions had on it two outstanding Quakers, Dorothy Crouse, a Tuscarora, of Lewiston, N.Y., and "Ataloa," a member of Pacific Yearly Meeting.

Dr. William Biddle, formerly on the faculty of Earlham College, spoke at one of the evening sessions and presided over a seminar. The Friends in attendance held two sessions during the conference.

A MONUMENT IS MORE THAN GRANITE

How many Friends leave a monument that will carry on work in the areas of concern about which they feel deeply?

One way would be to select The Fiduciary Corporation of Friends as a depository and trustee for funds or bequests which would be faithfully administered for work in specifically named areas such as Missions, Christian Education, Peace and Social Concerns, Ministerial Training, and other avenues of service.

Another would be to name the Corporation to administer a bequest as a memorial to a loved one.

A third would be to share your present income which would build from year to year for a specific trust to serve a specific cause.

For information about these and other programs designed for Friends and the part they might play in the future work of the Society, write to:

The Fiduciary Corporation of Friends
Second National Bank
Richmond, Indiana

James Furbay Named To Western Post

James R. Furbay, of Ridgefarm, Ill., has been named Christian Education Director of the Western Yearly Meeting of the Friends Church.

For ten years he was a member of the Board on Christian Education of the Five Years Meeting, being a charter member of the board. For a similar period he was chairman of its Adult Work Department. He has also been a member of the Friends Publication Board, and was its managing secretary for five years.

In the Yearly Meeting, he has served on the Christian Education Committee, and has been the chairman of the Committee on Training and Recording of Ministers and the Executive Committee. He is also on the Five Years Meeting Board on Christian Vocations.

His major pastorates have been in Columbus, Ohio; Marion, Ind.; Des Moines, Iowa; Mooresville, Ind.; and Ridgefarm, Ill.

As a member of the Press and Publicity Committee of the Friends World Committee, he made a tour of England and Ireland in 1950 and made the promotional film, "A Prevue of '52," which publicized the Friends Tercentennary and the Friends World Conference in 1952. He also made the pictorial history of Western Yearly Meeting, used in the Centennial in 1958.

Ross Flanagan Plans Travels For Peace

Ross Flanagan, a member of the Vine Street Meeting of Friends, Berkeley, Calif., will be traveling this autumn throughout Pacific Yearly Meeting to raise with Friends questions about the peace testimony and its meaning today.

In preparing for the travel, Ross Flanagan said he believes there is a need within the Society of Friends at the present time to enter into a dialogue about peace concerns, so Friends can better respond to the multiplicity of concerns that come to them.

"If the way opens I hope to be accompanied by local Friends in waiting upon representatives of communications media such as radio and the press," Ross Flanagan said in saying that he would carry in some public witnessing.

For the last year, Ross Flanagan has been on the staff of the AFSC as associate peace secretary. The Berkeley Meeting has appointed a committee of oversight to work with him in this journey of concern.

Communication may be made with him by writing Cecil Thomas, Chairman, Committee of Oversight, Berkeley Vine Street Meeting, 2151 Vine St., Berkeley, Calif.

Seven Hills Has Apartment Available

Seven Hills Monthly Meeting of Cincinnati, Ohio, has purchased the largest size apartment of the new Parktown Cooperative Apartments for use by Friends.

The apartments, part of the urban redevelopment program in Cincinnati, could be used by Friends looking for an urban location for retirement with opportunities for service in this cooperative, integrated urban community.

The members of Seven Hills Monthly Meeting believe that Friends with training and experience in education, counseling, or social work could make an especially significant contribution to the local meeting.

Inquiries should be directed to Matthew Schneider, Clerk, Seven Hills Monthly Meeting, 26 Lakewood, Cincinnati 20, Ohio. —Jean Stoffregen, Seven Hills Monthly Meeting.

Wilmington College Names Librarian

Dr. Deckard Ritter, librarian emeritus of Illinois College, Jacksonville, Ill., has been appointed head librarian of the Wilmington College library, it has been announced by Wilmington College president James M. Read.

Dr. Ritter succeeds Hans J. Fabian, director of the college library since 1957, who resigned recently to continue his doctoral studies at Ohio State University.

Della Paullin, 94, Attends Each Week

Mrs. Della Paullin was 94 years **young** on July 9. She had been a member of the Jamestown Friends Church, Jamestown, Ohio, all her life, and is its oldest member. She still attends services weekly.

New Friends School Opens Next September

The Sandy Spring Friends School catalogue has been published. It presents an inviting picture of the school's potential and of its deep spiritual and solid educational aims. Located at Sandy Spring, Maryland, the first classes will be held in September for 10th and 11th graders, with the 12th grade being added a year later.

Headmaster is Sam Legg. Other faculty and staff members are Edna P. Legg, John and Sally L. Burrowes, David and Helen Louise Liversidege, Barry and Anne B. Morley, Henry Nadig and Mary Lillian Moore.

Much responsibility for the new school is owed to the vision of S. Brooke Moore, to Esther W. Scott, who gave the property, to the corporation known as the Friends Center of the Baltimore Yearly Meetings, with representatives from both Stony Run and Homewood Meetings as well as the Sandy Spring Meeting, and to the very active working committee which has functioned since incorporation in June of 1959.

The boarding enrollment for the first year already had been completed by early July although a few day student enrollments remained to be filled according to the latest information.

A residence for the headmaster was completed last year and workmen were rushing to complete a combination dormitory - classroom building for use this autumn.

A total of 70 students in the 10th and 11th grades will be enrolled for this first year.

AFSC Will Sponsor Albert Bigelow Tour

Albert Bigelow, skipper of the Golden Rule which he sailed into the Eniwetok proving ground in 1958 to protest nuclear weapons testing, will go on an extensive speaking tour for the American Friends Service Committee in October and November. His tour will carry him through the Midwest in October and to both the West and East coasts in November.

Merritt Murphy Heads New Indiana Weekly

The Carmel, Ind., community was to again have a newspaper, **The Carmel Suburban,** beginning in late August. The last newspaper in the community went out of business in 1924. Incorporation papers for the newspaper were filed by Merritt Murphy, chairman of the Five Years Meeting Publication Board and former editor of **The American Friend.** Merritt Murphy also serves as secretary-treasurer of the American Landrace Assn. and edits this group's semi-monthly magazine.

7-Year World Council History Available

The history of the World Council of Churches during the past seven years is the subject of a new book published in Geneva. Entitled **Evanston to New Delhi,** the 288-page volume records the development and programs of the organization between its Second Assembly in 1954 at Evanston, Ill., and the third set in New Delhi this year.

Accompanying the English-language edition is a companion piece —47-page report of the International Missionary Council.

Information about securing copies of the two publications is available from the Publications Office, World Council of Churches, 17 route de Malagnou, Geneva, Switzerland.

Church Women Organizations — Raise funds by selling nylon pocketbooks, perfume, hosiery, other items. Write for free catalog, S. J. Phillips, Box 18, Shermans Dale, Pa.

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of

Haverford College

This Index will be of special value to librarians concerned with the history of the Quakers. Death notices from **The Friend** (1828 to 1955), **Friends Intelligencer** (1844 to 1955), **Friends Review** (1848 to 1894) and **Friends Journal** (1955 to 1960) are included in this work. The Index includes the name of the individual, the name of the periodical, and complete volume and page reference. 31,500 entries, 850 pages, 2 volumes. Prospectus on request.

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Clergy To Be Sent By Greek Orthodox

The Synod of the Orthodox Church of Greece has reversed an earlier decision and has decided to send several metropolitans, bishops and other clergy as its representatives to the Third Assembly of the World Council of Churches in New Delhi, India, this November.

In 1957, the Synod had agreed that the Orthodox Church would be represented at future World Council of Churches gatherings only by lay theologians and not by members of the clergy. This decision aroused considerable discussion at the time.

The Synod's latest action has been regarded in the Greek press as a sign that the Orthodox Church was placing fresh confidence in the World Council and its aims. The Athens daily, **Ethnos**, observed that the decision is also a consequence of "the official application for membership sent to the WCC" by the Church of Russia.

The Greek Church's delegation will include the Metropolitans of Edessa, Mytilene, Drama and Kythera, the Bishop of Achaea, Archimandrite Kotsonis, and 10 university professors.

Topics for Convocations Announced at Wilmington

As "The Wilmington College Goals for Americans" program is initiated this fall, the following subjects of college convocations are announced: On Sept. 25, The Individual; Equality (Oct. 3); The Democratic Process (Oct. 23); The Federal System (Nov. 6); The Public Service (Nov. 20); The Democratic Economy (Dec. 4); American Economic Growth (Jan. 5); Technological Change (Jan. 19); Health and Welfare (Feb. 2); Urban Problems (Feb. 16); The Farm Problem (March 12); Education in the Arts and Sciences (March 16); American Culture (April 6); and The Scientific Outlook (May 4).

This program's second year will be oriented toward major issues of international and intercultural understanding. The third year will deal with the great state papers of the US and other countries, and major works which have changed the course of history. During the fourth year the study will deal with the impact of science on society.

AFSC Given Plaque By Chicago Group

The American Friends Service Committee was awarded a plaque in recognition of its contributions in promoting world peace by the Chicago Association of Commerce and Industry at a special ceremony in Chicago Aug. 2.

The ceremony was a highlight of "World Peace Day" marked at the Chicago International Trade Fair. Sumner Mills, former vice chairman of the AFSC, accepted the plaque on behalf of Harold Chance, AFSC chairman.

Sumner Mills, in his acceptance remarks, pointed out that the AFSC is grateful for the awards given it, such as the Nobel Peace Prize in 1947, but does not seek such awards.

In referring to an introduction of Rufus Jones made in Chicago 25 years previously, Sumner Mills said he remarked at that time: "Here is a man who put religion in overalls and sent it out to do difficult work which formal, dressed-up religion finds hard to do." He indicated the AFSC still is trying to do the same thing.

Fred Shaw Named At Farmers Institute

Fred Shaw will become pastor of Farmers Institute Friends Meeting near Lafayette, Ind., and serve at the Friends Student Center at Purdue University this month. He studied at Earlham College last year working on his master's degree.

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For further information, write Charles W. Hutton, Headmaster, Oakwood School, Poughkeepsie, N. Y.

BIRTHS

CARBONNEAU—To Maurice and Gay Tapley Carbonneau, in Quincy, Mass., on July 12, a son, David Tapley.

GODSEY—To Robert and Lavona Godsey, a daughter, Susan Lynn, at Crawfordsville, Ind., on July 3.

JONES — To Carl E. and Vera Lindley Jones, in Graham, N. C., on Aug. 8, a son, Lindley Edward.

PHILLIPS—To Robert and Connie Sue Phillips of Jamestown, Ohio, on June 16, a son, Robert S. Phillips, III.

PORTER — To Virgil and Ruby Porter of Cincinnati Monthly Meeting, on January 24, a daughter, Kathy Jean.

SEXTON—To John Montgomery and Lois Forbes Sexton, Baltimore, Md., a daughter, Nancy.

DEATHS

ANDERSON — Laura Allen Anderson, life-long member of Cincinnati Monthly Meeting of Friends, Ohio, died February 16.

BAKER—Roy A. Baker, Farmington, N.Y., an active member of Friends Church, died July 21 in an automobile accident.

GOODWIN — Edna Goodwin, at Baltimore, Md., on July 2 at the age of 80. A member of the first graduating class of Friends University, Wichita, and third woman to graduate from Union Theological Seminary, New York City, she served in younger years as a Friends pastor, but spent most of her life as a teacher in this country and also in Jamaica.

HANDLEY — Margarite Handley, widow of Dr. Daniel G. Handley, of Cincinnati Monthly Meeting of Friends, died on March 27.

MINGLE—Pearl A. Mingle, long-time member at Friends Memorial Church, Muncie, Ind., died January 28.

OGLESBY — Minnie Oglesby, member of Caesars Creek Friends Meeting, on May 31, at East Orchard Nursing Home, Lebanon, Ohio, age 91.

STICKEL—J. Clinton Stickel, 78, died at West Milton, Ohio. He was a member of West Milton Friends Meeting for a long period of years.

STONE — Fayetta Stone, 70, a member of First Friends Meeting in Marion, Ind., died at her home Aug. 4. She leaves 12 children and 35 grandchildren.

WILSON — Elizabeth L. Wilson, 78, wife of Walter H. Wilson, birthright Friend, died on June 12, at Burlington, Vt.

WOOD — Flora Haworth Wood, long active in many capacities in Friends Church and in the community in former years, died at Garden Grove, Calif., July 7, in her ninety-first year.

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix — 17th St. & Glendale Avenue: Meeting for Worship, 9 a.m. (during the summer). Shirley Helfinger, Clerk, 1002 E. Las Palmaritas Dr., Phoenix 20.

Tucson — Friends Meeting, 129 No. Warren Ave.: Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship, 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

Tucson — Pima Friends Meeting, 1201 East Speedway, 10:00 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274.

CALIFORNIA

Alhambra — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley — Berkeley Friends Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Prayer and Youth Groups, 7:15 p.m. Wednesday. Allen Bowman, Pastor. Phone TH 3-7531.

Citrus Heights — Friends Church, 7600 Old Auburn Road (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World): Sunday School, 9:45 a.m.; Worship, 10:45 a.m.; C.E., 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed., 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. David C. Le Shana, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles — Meeting, 11 a.m., Univ. Meth. Church, 4th floor; 817 W. 34th St.

Pasadena — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Spring Valley — Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura — Friends Church, 414 Valmore: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Inspirational Hour, 7:30 p.m. Lowell L. Kester, Minister, Miller 2-3774 or 2-6095.

Whittier—First Friends Church, Philadelphia St. & Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; High School and College Groups, 7:00 a.m. Office address, 310 E. Philadelphia St., R. Jackson Gauldin, Clerk; E. Ezra Ellis, Minister. Phone OX 89805.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Blvd. West.

Toronto, Ontario — 60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway — Ordway Friends Church, Arkansas and Ind. St.: Sunday School, 10 a.m.; Worship Service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colo.

CONNECTICUT

Hartford — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach — Meeting 3:00 p.m. on 1st and 3rd Sundays. Social Room of First Congregational Church, 201 Volusia Avenue.

Gainesville — 116 Florida Union. Meeting for Worship (unprogrammed), Firstday, 11 a.m.

Jacksonville — Meeting for Worship at 11 a.m. Phone EVergreen 9-4345.

Miami — Tenth Avenue Friends Meeting: Sunday School, 10:00 a.m.; Meeting for Worship in English, 11:00 a.m.; Meeting for Worship in Spanish, 7:30 p.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach — Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park — Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg — Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, one block east of Ridge Blvd.: Meeting for Worship, 10:00; Sunday School, 11:00; Fellowship Dinner Third Sunday each month. Phone UN 4-8511.

Chicago — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday.

Chicago — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Phone WOodlawn 8-2040.

INDIANA

Anderson — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C.E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington — Meeting for Worship, 10:00 a.m., Indiana School of Religion Building, Union and Seventh Streets. W. Norris Wentworth, Clerk, Edison 6-3003.

Carmel — Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville — Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Horace Smith, Ministry and Counsel.

Hortonville — Friends Meeting, R. 3, Sheridan, 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Mervin Poole, Minister. For information call FL 7-3850.

Indianapolis — Lanthorn Friends Meeting, 1050 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis — First Friends Meeting, 3030 E. Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Carol Anderson, Administrative Assistant. Phone CLifford 5-2485.

Indianapolis — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

Kokomo — Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette — Farmers Institute Friends (10 miles southwest of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m.; Broadcast WBAT, 1440 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie — Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle — Friends Meeting, 503 South Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield — Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond — First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Salem — Blue River Friends Meeting (3 miles N.E. of Salem). Bible School 9:30 a.m. Worship Service 10:30 a.m. Lois Williams, Salem, R. 1, Clerk.

Spiceland — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: Sunday School, 9:30; Worship, 10:30.

IOWA

Des Moines — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa — College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C. Street, ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meeting, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland — 83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi — Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. Glenn Douglas, Main St., Salem, New Hampshire, Tel. SALEM T.W. 8-5281.

Lynn — Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

Nantucket — Sundays 10:30 a.m.; through July and August. Historic Fair Street Meeting House.

New Bedford Friends Meeting—Seventh and Spring Streets. Worship: First Day, 11 o'clock. Hinson Howlett, Minister.

MICHIGAN

Detroit — First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit — Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park, YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport — Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
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The Quaker Life BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind., for details.

Riverhead, Long Island — Eastern Long Island Meeting at 3 p.m. on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale — First-day Meeting for Worship at 9:30 a.m., during July and August. No First-day School until Oct. 1. Scarsdale Friends Meeting, 133 Popham Road.

NORTH CAROLINA

Chapel Hill — Meeting for Worship and First-Day School, 11:00 a.m. Clerk: Adolphe Furthe, Box 94, R.F D. 3, Durham, N.C.

Charlotte — Meeting for Worship and First Day School, 10:30 a.m.; Adult Class, 11:30 a.m. Friends Center, 2039 Vail Ave., Phone Ed.-21347.

Greensboro — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro — Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point — Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. H. Monroe Hendricks, clerk, phone 88-25889.

High Point — Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Seven Hills Friends Meeting, Fellowship House, 937 Lexington Ave.: Sunday School, 10 a.m.; Worship, 11 a.m. Matthew Schneider, Clerk. UN 1-6447.

Cincinnati — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus — Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Jamestown — Friends Meeting, corner E. Washington & Davis Sts., on Rte. 35. Church School, 9:30; Meeting for Worship, 10:30 a.m. Robert S. Phillips, Jr., Pastoral Minister. Church and Parsonage phone, 675-7621.

Toledo — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton — Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington — Friends Meeting, Mulberry and Locust Streets—Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister; Joseph Vlaskamp, Minister of Education. Telephone Fu. 2-2349.

Xenia — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

PENNSYLVANIA

Lancaster — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville—Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

Memphis — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas — Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M.U., phone LA 8-9810.

VIRGINIA

Holland — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, R. Ernest Jones, Suffolk, Va., R. 1, Box 376. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington — Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avene N.W., one block from Connecticut Avenue.

HAWAII

Honolulu — Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

Lab School For Yearly Meeting Leaders

- Date—Sept. 26-30 at Quaker Hill, Richmond, Ind.
- Emphasis—Peace and Social Concerns, Adult Education, Family Life, Leadership Education Committee and Workshop for Ministers.
- Leadership—Rachel Davis DuBois, David Castle, and William Genne.
- Cost—Registration, $5; meals and lodging for four days, $18.50.
- Deadline—To Russell E. Rees, 101 Quaker Hill Drive, Richmond, Ind., by September 15.
- Brochure—Write Richmond address immediately for brochure describing Lab School in detail.

My Page: Especially Created For Quaker Boys and Girls

Lois E. Brown, Editor

GOD, HELP ME UNDERSTAND

By Dorothy La Croix Hill

In this devotional book Mrs. Hill has not tried to give direct answers to questions that puzzle us as children but to present stories to help direct our ways of thinking about these questions.

The book is divided into four parts with questions and stories under each.

I. I Wonder About God:

How could God always be? Is God greater than men yet know? How can I know that there is a God? How am I created in the image of God?

II. I Wonder About God and Things That Happen:

Why doesn't God prevent terrible accidents? Is it fair for good people to have troubles? Can God help in times of danger? What are death and heaven like?

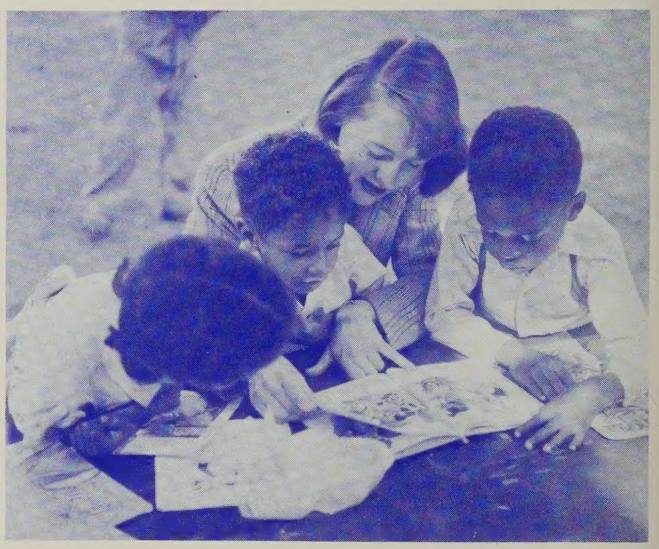
III. I Wonder About God and Myself:

What must I do to become a Christian? What does it mean to be a Christian?

IV. Who But The Son of God?

For the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind. —Frederick W. Faber

The stories in each section are about real people and situations. They tell how they face real situations and in so doing learn something important to them. All of our questions are not answered but we will be helped in continuing to grow in our thinking and our Christian experience.



Order from: Friends Book Store $2.50
101 Quaker Hill Drive, Richmond, Ind.

Additional Devotional Books

*__Thoughts of God for Boys and Girls,__ Conn. Council of Churches.
*__This is God's World,__ Niedermeyer
*__Daily Discoveries,__ Trent
J-P __Always there is God,__ Trent
P-K __God Gave Us Seasons,__ Wolcott
K __I Think About Jesus,__ Smallwood
J-P-K __Love Is a Special Way of Feeling,__ Anglund
*Not on the USFW Reading Course List.

September is the beginning of the Children's Reading Course sponsored by the Children's Department of the United Society of Friends Women. The book, **God, Help Me Understand,** is one of the recommended books for Juniors. Any child may participate in this reading program even though you are not in a group using the program as a regular part of their work. Each child completing the Reading Course receives a Reading Course Certificate. If your Church School teacher does not have the information about the required books to read, write for this to: Secretary of Children's Department, Joyce Heusel, 138 N. Mulberry, Wilmington, Ohio.

Round the World Quaker Letters

Interested in letters sent to Quaker boys and girls around the world, written for just your age? Friends World Committee, 152-A N. 15th St., Philadelphia 2, Pa., has the information on how to receive these monthly (September through June) letters. Should some Friend you know with an understanding of youth be writing one of the letters? This Friend should contact Edna P. Legg, Sandy Spring, Md., for more information. The letters go all over the world telling young Friends 6 to 18 about other young Friends and Quaker activities, concerns and faith.